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A Plain and Profitable

SCHEME OF THE CATECHISM:

Taken chiefly out of the Words of
England Church's
The *CHURCH-CATECHISM*,

Each Anſwer being broken into ſeveral

QUESTIONS *and* ANSWERS.

For the Benefit of the younger ſort of
CATECHUMENS.

Printed in the Year MDCCXI.

BRITISH MUSEUM

A Plain and Profitable

SCHEME

OF THE

CHURCH-CATECHISM, &c.

Q. WHat is your Name?

A. *M* or *N*.

Q. Who gave you this Name?

A. *My God-fathers and God-mothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kindom of Heaven.*

Q. When did your God-fathers and God-mothers give you this Name?

A. *In my Baptism.*

Q. What were you then made?

A. *A Member of Christ.*

Q. Whose Member were you then made?

A. *Christ's Member.*

Q. Whose Child were you made?

A. *God's Child.*

Q. Whereof were you made an Inheritor?

A. *Of the Kingdom of Heaven.*

Q. Can we think upon this Favour without Love and Thankfulness to our God and Saviour?

 A. *No.*

A. *No.*

Q. What did your God-fathers and Go
mothers then for you?

A. *They did promiſe and vow three Things in*
Name. Firſt, That I ſhould renounce the Devil a
all his Works, the Pomps and Vanity of this wick
World, and all the ſinful Luſts of the Fleſh. Secon
ly, That I ſhould believe all the Articles of the Ch
ſtian Faith; And Thirdly, That I ſhould keep Go
Holy Will and Commandments, and walk in
ſame all the Days of my Life.

Q. How many Things did they promiſe?

A. *Three Things.*

Q. In whoſe Name did they promiſe then

A. *In my Name.*

Q. Should you neglect to perform your pa
if you expect God ſhould perform his?

A. *No.*

Q. What is the firſt Promiſe they made
your Name?

A. *Firſt, That I ſhould renounce the Devil a*
all his Works, the Pomps and Vanity of this wick
World, and all the ſinful Luſts of the Fleſh.

Q. Whom are you (by that Promiſe) to
renounce?

A. *The Devil.*

Q. Whoſe Works are you to renounce?

A. *The Devil's.*

Q. Are not all Sins, and eſpecially tem
ting others to Sin, Works of the Devil?

A. *Yes.*

Q. Should a Chriſtian therefore do any
the Works of the Devil?

A. *N*

A. *No.*

Q. What Pomps and Vanities are you to renounce?

A. *The Pomps and Vanities of this wicked World.*

Q. And what Lusts or Desires?

A. *The sinful Lusts of the Flesh.*

Q. How many of them are to be thus renounced?

A. *All.*

Q. Should a Christian therefore do according to the vain and sinful Customs of the World?

A. *No.*

Q. Should he then follow the evil and corrupt Desires of his Heart?

A. *No.*

Q. What is the Second Promise?

A. *That I should believe all the Articles of the Christian Faith.*

Q. What did they promise you should believe?

A. *The Articles of the Christian Faith.*

Q. What Faith is it, whose Articles are you to believe?

A. *The Christian Faith.*

Q. How many Articles of the Faith are you to believe?

A. *All.*

Q. Shall you be saved if you do not believe them?

A. *No.*

Q. What is the Third Promise?

A. *That I should keep God's Holy Will and Commandments,*

mandments, and walk in the ſame all the Days my Life.

Q. What are you, by this Promiſe, to keep?

A. *God's Holy Will and Commandments.*

Q. Wherein are you to Walk?

A. *In the ſame.*

Q. How long are you thus to Walk?

A. *All the Days of my Life.*

Q. When were all theſe Things promiſed for you?

A. *In my Baptiſm.*

Q. Seeing theſe Things were then promiſed for you, ſhould you not labour to perform them now?

A. *Yes.*

Q. Shall you ever go to God and Heaven unleſs you do ſincerely perform them?

A. *No.*

Q. Is it not your Duty to renounce the Temptations of the World, Fleſh, and Devil according to this Promiſe?

A. *Yes.*

Q. Is it not your Duty to believe all the Articles of the Chriſtian Faith, according to the Promiſe?

A. *Yes.*

Q. And do you firmly believe them?

A. *Yes.*

Q. Can he be a true Chriſtian that denies any one of them.

A. *No.*

Q. Can you without infinite Danger, live in the breach of any one known Command of his?

A. *No.*

A. *No.*

Q. Suppoſe a Man, after he is Baptiz'd, ould commit a Sin, can he be ſaved unleſs repent of it, and ſincerely forſake it?

A. *No.*

Q. Doſt thou not think that thou art bound believe, and do, as they have promiſed for ee?

A. *Yes verily, and by God's help, ſo I will, and heartily thank our Heavenly Father, that he has led me to this ſtate of Salvation, through Jeſus riſt our Saviour; and I pray unto God to give me Grace, that I may continue in the ſame unto my ives end.*

Q. By whoſe Help are you to do theſe ngs?

A. *By God's Help.*

Q. What State are you call'd to, by your ptiſm?

A. *The State of Salvation.*

Q. Who call'd you to it?

A. *God.*

Q. Thr ugh whom?

A. *Through Jeſus Chriſt our Saviour.*

Q. What do you to God for ſo calling you?

A. *Heartily thank him.*

Q. How long do you deſire to continue in is ſtate?

A. *Unto my Lives end.*

Q. Whoſe Grace muſt you have, to enable u to do ſo?

A. *God's Grace.*

Q. How are you to get that Grace?

A. *By Prayer.*

Q. Rehearse the Articles of thy Belief?

A. *I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under* Pontius Pilate, *was Crucified, Dead, and Buried, He descended into Hell: The third Day he rose again from the Dead, he ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty: From thence he shall come to judge the Quick and the Dead. I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of Sins, the Resurrection of the Body, and the Life everlasting,* Amen.

Q. What do you here believe concerning God the Father?

A. *That he is Almighty.*

Q. What kind of Father is God?

A. *An Almighty Father.*

Q. Whereof is he the Maker?

A. *Of Heaven and Earth.*

Q. Whose Son (as God) is Jesus Christ.

A. *The Son of God the Father.*

Q. Has God any more such Sons? or, Is he his only Son?

A. *He is his only Son.*

Q. What is Jesus Christ to us?

A. *Our Lord.*

Q. By whom (when he became Man) was he conceived?

A. *By the Holy Ghost.*

Q. Of whom was he Born?

A. Of

A. *Of the Virgin* Mary.

Q. Under whom did he ſuffer?

A. *Under* Pontius Pilate.

Q. What did he eſpecially ſuffer under him?

A. *A Crucifixion.*

Q. Was he taken alive from the Croſs, or dead?

A. *Dead.*

Q. What was done with him after his Death?

A. *He was buried.*

Q. Whither did he deſcend?

A. *Into Hell.*

Q. Did he continue in that State. or did he riſe again?

A. *He roſe again.*

Q. What day after his Death did he riſe again?

A. *The third Day.*

Q. Whither went he after his Reſurrection?

A. *Into Heaven.*

Q. What doth he in Heaven?

A. *Sitteth at the Right Hand of God the Father Almighty.*

Q. Where does he ſit there?

A. *At the Right Hand of God the Father Almighty.*

Q. Shall he always continue there, or ſhall he come thence?

A. *He ſhall come thence.*

Q. What ſhall he come to do?

A. *To judge the Quick and the Dead.*

Q. Whom ſhall Chriſt Judge when he cometh?

A. *The Quick and the Dead.*

Q. What Ghoſt, or Spirit, ſay you, you believe in?

A. *The Holy Ghoſt.*

Q. What Church do you believe, or joyn your ſelf to by Faith?

A. *The Holy Catholick Church.*

Q. What ſhould they be, that are in the Communion of that Church?

A. *Saints.*

Q. What do the Members of that Church obtain, as to their Sins?

A. *Forgiveneſs.*

Q. What as to their Bodies?

A. *Reſurrection.*

Q. What Eſtate ſhall they be in after the Reſurrection?

A. *Life everlaſting.*

Q. What doſt thou chiefly learn in theſe Articles of thy Belief?

A. *Firſt, I learn to believe in God the Father who has made me and all the World.*

Secondly, in God the Son, who hath redeemed me and all Mankind.

Thirdly, in God the Holy Ghoſt, who ſanctifies me, and all the elect People of God.

Q. You mention (as the Objects of your Belief) God the Father, and God the Son and God the Holy Ghoſt; Are theſe three three Gods?

A. *No.*

Q. What are they then?

A. *Three Perſons in one God.*

Q. Wha

Q. What did God the Father for you?
A. *He made me.*
Q. Did he make no more but you?
A. *All the World.*
Q. What did God the Son for you?
A. *He redeemed me.*
Q. Did he redeem none but you, or ſome few others?
A. *All Mankind.*
Q. What doth the Holy Ghoſt for you?
A. *He ſanctifieth me.*
Q. Doth he ſanctifie none but you?
A. *All the elect People of God.*
Q. Tell me how many Commandments there be?
A. *Ten.*
Q. Which be they?
A. *The ſame which God ſpake in the twentieth Chapter of* Exodus, *ſaying*, I am the Lord thy God, who brought thee out of the Land of *Egypt*, out of the Houſe of Bondage.
Q. In what Chapter, and of what Book, find you theſe Commandments?
A. *In the twentieth Chapter of* Exodus.
Q. What did God for his People *Iſrael*?
A. *Brought them out of the Land of* Egypt.
Q. From whence, ſaid you, did he bring them?
A. *Out of the Land of* Egypt.
Q. What was the Land of *Egypt* to them?
A. *A Houſe of Bondage.*
Q. Which is the firſt Commandment?
A. *Thou ſhalt have none other Gods but me.*

Q. How

Q. How many Gods may we have?
A. *But One.*
Q. Is not the Father God?
A. *Yes.*
Q. Is not the Son God?
A. *Yes.*
Q. Is not the Holy Ghoſt God?
A. *Yes.*
Q. Are not theſe three Gods?
A. *No.*
Q. What are they then?
A. *Three Perſons, and but one God.*
Q. So that though God the Father, God th
Son, aud God the Holy Ghoſt, be three Per
ſons, yet, you ſay, they are no more than on
God?
A. *No.*
Q. Is not this what we call the Myſtery o
the Trinity?
A. *Yes.*
Q. Though we cannot fully underſtand thi
yet are we not bound to believe it?
A. *Yes.*
Q. Which is the Second Commandment?
*A. Thou ſhalt not make to thy ſelf any Grave
Image, nor the likeneſs of any thing that is in Hea
ven above, or in the Earth beneath, or in the Wate
under the Earth. Thou ſhalt not bow down to them
nor worſhip them; for I the Lord thy God am a jea
lous God, and viſit the Sins of the Fathers upon th
Children unto the third and fourth Generation, o
them that hate me, and ſhew Mercy unto thouſands
in them that love me, and keep my Commandments.*

Q. What

Q. What is it that we are forbidden to make for a God?

A. *Any Graven Image.*

Q. What Likeneſſes are we forbiden to liken God to?

A. *The likeneſs of any thing.*

Q. May we not liken God to the Sun, Moon, ſtars, or Angels in Heaven?

A. *No.*

Q. Nor to any Man, Woman, Beaſt, Plant, or Fowl, or Fiſh that are in the Earth, or Water?

A. *No.*

Q. May we not bow down to, or worſhip ſuch, if they be made by others?

A. *No.*

Q. What Name or Attribute doth God here aſſume, to deter us from Idolatry?

A. *That he is a jealous God*

Q. How does God expreſs his Jealouſie in caſe of Idolatry?

A. *In viſiting the Sins of the Fathers*

Q. Upon whom doth God viſit the Sins of Idolatrous Fathers.

A. *Upon their Children.*

Q. To how many Generations do this Severity reach?

A. *To the third and fourth Generation.*

Q. Idolators pretend to love God? But how doth God judge them affected to him?

A. *By their hatred to him.*

Q. And how are his true Worſhipers affected to him;

A. *By their Love to him.*

Q. How do Men ſhew that they love God;

A. *By keeping his Commandments.*

Q. To how many Generations of thoſe that love him, doth he extend his Mercy?

A. *To Thouſands.*

Q. Rehearſe the third Commandment?

A. *Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.*

Q. How muſt we not take, or uſe the Name of God?

A. *In vain.*

Q. May we blaſpheme God, or Curſe, or Swear?

A. *No.*

Q. May a Chriſtian take a lawful Oath before a Magiſtrate?

A. *Yes.*

Q. What doth God threaten to ſuch that taketh his Name in vain?

A. *That he will not hold them guiltleſs.*

Q. Which is the fourth Commandment?

A. *Remember that thou keep holy the Sabbath Day. Six Days ſhalt thou labour and do all that thou haſt to do; but the Seventh Day is the Sabbath of the Lord thy God; in it thou ſhalt do no manner of Work, thou and thy Son, and thy Daughter, thy Man-ſervant, ana thy Maid ſervant, thy Cattel, and the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day, wherefore the Lord bleſſed the Seventh Day, and hallowed it.*

Q. What

Q. What Day is it that we must keep Holy?

A. *The Sabbath Day.*

Q. What course must me take, that we may keep it Holy?

A. *We must remember it.*

Q. How many Days in every Week may we labour?

A. *Six.*

Q. What must we do in those Six Days?

A. *All that we have to do.*

Q. What proportion of Time, in every Week, must God's Sabbath take up?

A. *One Day.*

Q. What Work must not be done on that Day?

A. *No manner of Work.*

Q. Who are forbidden to work on that Day?

A. *All manner of Persons.*

Q. If a Man work not himself, may he not employ his Children to Work?

A. *No.*

Q. Nor his Servants, nor his Cattel, nor a Stranger that lives under him?

A. *No.*

Q. What reason doth God fortifie this Law withal, from his own Example?

A. *That he himself rested on it.*

Q. What did God make?

A. *The Heaven and Earth, the Sea, all that in them is.*

Q. In how many Days did he make all these Things.

A. *In Six Days.*

Q. What did he for the Seventh Day, when he had reſted on it?

A. *He bleſſed and hallowed it.*

Q. Why did God bleſs and ſanctifie it?

A. *Becauſe he reſted on it.*

Q. Would it not be Piouſly and Chriſtianly done of us, to obſerve the Faſts and Feſtivals of the Church?

A. *Yes.*

Q. Should we not worſhip God every Day, as well as Sunday;

A. *Yes.*

Q. Repeat the fifth Commandment?

A. *Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.*

Q. Who are the Perſons you muſt Honour, by vertue of this Commandment?

A. *My Father and Mother.*

Q. What may thoſe Perſons expect, who thus honour their Fathers and Mothers?

A. *Long Life.*

Q. Muſt we not likewiſe give Reſpect and Honour to all that are above us?

A. *Yes.*

Q. Is it not contrary to this Commandment, for a Chriſtian in any Caſe, to Rebel againſt his lawful Soveraign?

A. *Yes.*

Q. May a Chriſtian diſeſteem, or diſpiſe, or hate his Miniſter?

A. *No.*

Q. May a Servant be ſtuborn, or unfaithful to his Maſter or Miſtreſs? A. *No.*

A. *No.*

Q. Repeat the ſixth Commandment?

A. *Thou ſhalt do no Murder.*

Q. What are we forbidden to do in this Commandment?

A. *No Murder.*

Q. Is it not contrary to this Commandment, to uſe bitter or provoking Words, or calling of Names, or to abuſe any Man by foul Language?

A. *Yes.*

Q. Rehearſe the ſeventh Commandment?

A. *Thou ſhalt not commit Adultry.*

Q. What is it which you are here forbidden to commit?

A. *Adultery.*

Q. Ought not a Chriſtian to be chaſt in Heart, in Tongue, and in Behaviour?

A. *Yes.*

Q. Repeat the eighth Commandment?

A. *Thou ſhalt not Steal.*

Q. What (by this Commandment) muſt you not do?

A. *I muſt not Steal.*

Q. Is it not againſt this Commandment to wrong any Man by Deceit or Cozenage, or Extortion, or any Injuſtice?

A. *Yes.*

Q. Is it not againſt this Commandment to uſe falſe Weights and Meaſures, or any other unlawful Arts or Practices?

A. *Yes.*

Q. Which is the ninth Commandment?

A. *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.*

 Q. What

Q. What kind of Teſtimony (or Witneſs) muſt you not bear?

A. *Falſe Witneſs.*

Q. Againſt whom muſt you not bear ſuch falſe Witneſs?

A. *Againſt my Neighbour.*

Q. Is it not againſt this Commandment to ſlander, or back-bite any Man, or cauſeleſly raiſe Suſpicions, or ſpread ill Reports, to breed in the Minds of Men an ill Opinion of any Man?

A. *Yes.*

Q. Which is the tenth Commandment?

A. *Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.*

Q. What are you here forbidden to covet?

A. *Any thing that is my Neighbours.*

Q. May you not covet your Neighbour's Houſe, if it be better, or finer than yours?

A. *No.*

Q. Nor his Wife, if ſhe be fairer, or richer than yours?

A. *No.*

Q. Nor his Man ſervant, or Maid, if they be fitter for your Work?

A. *No.*

Q. Nor his Ox, nor his Aſs?

A. *No.*

Q. Nor any other thing of his?

A. *No.*

Q. Ought you not to be Juſt towards others, not only in your Actions, but in your

your very Thoughts, Desires, and Intentions?

A. *Yes.*

Q. Did not your God-fathers and God-mothers promise for you, that you should keep all these Commandments?

A *Yes.*

Q. And will you labour to keep them, that you may please God, and be admitted to him when you die.

A. *Yes.*

Q. Will you shew your Love by Obedience?

A *Yes.*

Q. What dost thou chiefly learn by these Commandments?

A. *I learn two Things: My Duty towards God, and my Duty towards my Neighbour.*

Q. What is thy Duty towards God?

A. *My Duty towards God, is to believe in him, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength; to worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his Holy Name, and his Word; and to serve him truly all the Days of my Life.*

Q. Whom are you to believe in, Fear, Love, and Worship?

A *God.*

Q. How are you to love God?

A. *With all my Heart, with all my Mind, with all my Soul, and with all my Strength.*

Q. How much Trust must you put in him?

A. *My whole Truſt.*

Q. What belonging to God, muſt you honour?

A. *His Holy Name and his Word.*

Q. How muſt you ſerve him?

A. *Truly.*

Q. How long muſt you ſerve him?

A. *All the Days of my Life.*

Q. Ought a Chriſtian to fear a Man more than God.

A. *No*

Q. May a Man commit a Fault to pleaſe Men, though he deſpiſe God?

A. *No.*

Q. What is thy Duty towards thy Neighbour.

A. *My Duty towards my Neighbour, is to love him as my ſelf. and to do to all Mankind, as I would they ſhould do unto me; To love, honour and ſuccour my Father and Mother; To honour and obey the Queen, and all that are put in Authority under her; To ſubmit my ſelf to all my Governours, Teachers, Spiritual Paſtors and Maſters; To order my ſelf lowly and reverently to all my betters; To hurt no Body by Word or Deed; To be true and juſt in all my Dealings; to bear no Malice nor Hatred in my Heart; To keep my Hands from picking and ſtealing, and my Tongue from evil ſpeaking, lying and ſlandering; To keep my Body in Temperance, Soberneſs, and Chaſtity; Not to covet nor deſire other Mens Goods; but to learn and labour truly to get my own Living, and to do my Duty in that ſtate of Life, unto which it ſhall pleaſe God to call me.*

Q. How

Q. How must you love your Neighbour ?

A. *As my self*

Q. How must you do to all Men?

A. *As I would they should do unto me.*

Q. What must you do to your Natural Father and Mother,

A. *Love, honour, and succour them.*

Q. What must you do to the Queen, and all in Authority ?

A. *Honour and obey them.*

Q. What to your Governours, Teachers, Spiritual Pastors and Masters ?

A. *Submit my self to them.*

Q. What to all your Betters ?

A. *Order my self lowly and reverently.*

Q. What are you not to do to any Body ?

A. *To hurt no Body by Word or Deed.*

Q. What must you be in all your Dealings?

A, *True and Just.*

Q. What must you not bear in your Heart ?

A. *No Malice nor Hatred.*

Q. What are you to keep your Hands from ?

A. *Picking and Stealing.*

Q. And what your Tongue ?

A. *From evil speaking, lying and slandering.*

Q. How are you to keep your Body ?

A. *In Temperance, Soberness, and Chastity.*

Q. How are you to carry your self towards other Men's Goods ?

A. *Not to covet nor desire them.*

Q. What are you to learn and labour for ?

A. *To*

A. *To get mine own Living.*

Q. In what manner muſt you get your own Living?

A. *Truly.*

Q. What ſtate of Life mu? you ſtick and keep to?

A. *That ſtate of Life unto which it ſhall pleaſe God to call me.*

Q. And what are you to do in that ſtate of Life?

A. *My Duty.*

Q. Let me hear if thou canſt ſay the Lord's Prayer?

A. *Our Father which art in Heaven, hallowed be thy Name, Thy Kingdom come, Thy Will be done in Earth, as it is in Heaven; Give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us; and lead us not into Temptation; but deliver us from evil,* Amen.

Q. Can we keep God's Commandments without his Help?

A. *No.*

Q. Should we not daily pray to God for his Grace and Strength to do his Will?

A. *Yes.*

Q. Should any Chriſtian pray leſs than twice every Day?

A. *No.*

Q. Should not thoſe who have leiſure, do well to do it oftner?

A. *Yes.*

Q. Muſt our Hearts go along with our Mouths when we pray?

A. *Yes.* Q. Should

Q. Should a Chriſtian kneel upon his Knees when he prays?

A. *Yes.*

Q. What Relation bears God to us?

A. *He is our Father.*

Q. Where is he (in ſpecial manner) preſent?

A. *In Heaven.*

Q. What is the firſt Petition of this Prayer?

A. *Hallowed be thy Name.*

Q. What do we therein deſire may be hallowed, or ſanctified?

A. *God's Name.*

Q. What is the Second Petition?

A. *Thy Kingdom come.*

Q. What do we therein pray may come?

A. *God's Kingdom.*

Q. What is the Third Petition?

A. *Thy Will be done in Earth as it is in Heaven.*

Q. What do we here ask concerning God's Will?

A. *That it may be done in Earth as it is in Heaven.*

Q. Where do we pray, that it may be done?

A. *On Earth.*

Q. How ſhould God's Will be done on Earth?

A. *As it is in Heaven.*

Q. What is the Fourth Petition?

A. *Give us this Day our Daily Bread.*

Q. What is the thing we beg for in this Petition?

A. *Daily-*

A. *Daily Bread.*

Q. What do we mean by Daily-Bread?

A. *That which is convenient for our preſent Conditions and Occaſions.*

Q. What is the Fifth Petition?

A. *And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.*

Q. What do we here pray to God to forgive?

A. *Our Treſpaſſes.*

Q. How do we deſire God ſhould forgive us?

A. *As we forgive them that treſpaſs againſt us.*

Q. Whom are we to forgive, if we will be forgiven by God?

A. *Them that treſpaſs againſt us.*

Q. But if a Man have conſiderably treſpaſſed us, may we ſeek reaſonable Satisfaction?

A. *Yes.*

Q. But may we ſeek it with any Hatred, or malice, or revenge to the Perſon? A. *No.*

Q. Which is the Sixth Petition?

A. *And lead us not into Temptation, but deliver us from Evil.*

Q. What do we here pray not be lead into?

A. *Temptation.*

Q. What do we mean, when we ſay, *Lead us not into Temptation?*

A. *That God would ſo aſſiſt us with his Grace, as that he would not ſuffer us to be overcome by Temptations.*

Q. What do we pray to be deliverd from?

A. *Evil.*

Q. What do we mean, when we ſay, *Deliver us from Evil.* A. *That*

A. *That God would deliver us from all the Evils of this Life, and that to come; especially from the evil one, and from the Evils to which we are tempted.*

Q. What is the Concluſion of this Prayer?

A. *For thine is the Kingdom, the Power and the Glory for ever and ever,* Amen.

Q. What do we herein acknowledge to belong to God?

A. *Kingdom Power, and Glory.*

Q. How long ſhall theſe things belong to him?

A. *For ever and ever.*

Q. What doth this Concluſion teach us?

A. *That our Prayers ſhould be to the Glory of God.*

Q. What mean we by *Amen*?

A. *We expreſs our Belief that God can, and our deſire that he will grant theſe Requeſts.*

Q. Is not this an excellent Form of Prayer?

A. *Yes.*

Q. When a Chriſtian prays to God, ſhould he ever leave out this Prayer? A. *No*

Q. What (in general) is the Subſtance of this Prayer? Or what deſireſt thou of God in this Prayer?

A. *I deſire my Lord God our Heavenly Father, who is the giver of all Goodneſs, to ſend his Grace unto me, and to all People, that we may worſhip him, ſerve him, and obey him as we ought to do: And I pray unto God, that he will give us all things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins, and that it will pleaſe him to Save and Defend us in all Dangers Ghoſtly*

Ghostly and Bodily; and that he will keep us from all Sin and Wickedness, and from our Ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say, Amen, *so be it.*

Q. Who is the giver of all Goodness?

A. *God.*

Q. What do we first pray God to send?

A. *His Grace.*

Q. To whom do you pray God to send it?

A. *To me, and to all People.*

Q. To what end do we pray him to send it?

A. *That we may worship him, serve him, and obey him.*

Q. How are we to worship, serve, and obey God?

A. *As we ought to do.*

Q. What are the next Things we pray him to send us?

A. *All things that be needful both for our Souls and Bodies.*

Q. What needful Things are those we pray him to send?

A. *All Things.*

Q. You pray that he will be merciful to us. Wherein?

A. *In forgiving us our Sins.*

Q. What do we pray to be saved and defended in?

A. *All Dangers Ghostly and Bodily.*

Q. What are Ghostly Dangers?

A. *The Dangers of our Souls, or Spiritual Dangers.*

Q. What

Q. What do we pray that God will keep us from?

A. *All Sin and Wickedneſs, and from our Ghoſtly Enemy, and from everlaſting Death.*

Q. What is the firſt of thoſe things we pray to be kept from?

A. *All Sin and Wickedneſs.*

Q. What is the Second?

A. *Our Ghoſtly Enemy.*

Q. Who is our Ghoſtly Enemy?

A. *Our Spiritual Enemy, the Devil.*

Q. What is the Third?

A. *Everlaſting Death.*

Q. What Death is it that we pray againſt?

A. *Everlaſting Death.*

Q. Whence do we expect all theſe good things?

A. *Of God's Mercy and Goodneſs.*

Q. Through whom do we hope to obtain them.

A. Through our Lord Jeſus Chriſt.

Q. What ſignifies *Amen?*

A. *So be it.*

Q. How many Sacraments hath Chriſt ordained in his Church?

A. *Two only, as generally neceſſary to Salvation, that is to ſay, Baptiſm, and the Supper of the Lord.*

Q. Which are the two, name them?

A. *Baptiſm, and the Supper of the Lord.*

Q. Are theſe Sacraments neceſſary.

A. *Yes.*

Q. To what end are they neceſſary.

A. *To Salvation.*

Q. Are

Q. Are they neceſſary only to ſome particular Chriſtians; or generally to all?

A. *They are neceſſary to all.*

Q. Are there no more ſuch Sacraments but theſe two?

A. *No.*

Q. Can any wilfully neglect them, without endangering their Salvation?

A. *No.*

Q. What mean you by this Word Sacrament?

A. *I mean an outward and viſible Sign of an inward and ſpiritual Grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, as a Pledge to aſſure us thereof.*

Q. What kind of Sign is requiſite to make a Sacrament?

A. *An outward and viſible Sign.*

Q. What kind of Grace muſt it be an outward and viſible Sign of?

A. *An inward and ſpiritual Grace.*

Q. To whom belongs it to ordain ſuch a kind of Grace?

A. *To Chriſt himſelf.*

Q. And who gives it?

A. *Chriſt.*

Q. What are the Sacraments ordained for, or of what uſe are they to us?

A. *As a means whereby we receive the ſame, and a Pledge to aſſure us thereof.*

Q. What is the uſe of Sacraments, as a means?

A. *Whereby we receive the ſame.*

Q. What do they as Pledges?

A. *Aſſure*

A. *Assure us thereof.*

Q. Can there be a more dangerous Folly, then to refuse the Pledges of our Master's Love, and the conveyances of his Grace?

A. *No.*

Q. How many Parts are there in a Sacrament?

A *Two, the outward visible Sign, and the inward Spiritual Grace.*

Q. Which is the first part?

A *The outward visible Sign.*

Q. Which is the Second?

A. *The inward Spiritual Grace.*

Q. What is the outward visible Sign or Form in Baptism?

A. *Water, wherein the Person is Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. Wherein are Persons to be Baptized?

A. *In Water.*

Q. In whose Name are they to be Baptized?

A. *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What is the inward and spiritual Grace?

A. *A Death unto Sin, and a new Birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, We are hereby made the Children of Grace.*

Q. What are baptized Persons to die unto?

A. *Sin.*

Q. What are they therein new born to?

A. *Righteousness.*

Q. What are you, and all Persons, by Nature?

A. *Children of Wrath.*

Q. What are you Children of, or liable to thereby?

A. *Wrath.*

Q. What are you made by Baptism?

A. *Children of Grace.*

Q. What did God promise in this Covenant of Grace.

A. *Pardon of Sin, Grace and Glory to us.*

Q. What is required of Persons to be Baptized?

A. *Repentance, whereby they forsake Sin and Faith, whereby they stedfastly believe the Promises of God, made to them in that Sacrament.*

Q. What do Men do when they repent; or by Repentance?

A. *Forsake Sin.*

Q. What do they do by Faith?

A. *Stedfastly believe the Promises of God.*

Q. What Promises (especially) in Baptism, are we to believe?

A. *The Promises of God made to us in this Sacrament.*

Q. But seeing Infants are not capable of this, what must they do?

A. *It is appointed that others should promise them for them.*

Q. But must not they themselves stand to this Covenant, when they grow up, if they hope to be saved?

A. *Yes.*

Q. Suppose any Person be not Baptized

till

till he come to Age, what muſt he do then?

A *He muſt declare his Belief in Chriſt, and his Repentance before he be Baptized.*

Q. Why then are Infants Baptized, when by reaſon of their tender Age, they cannot perform them?

A. *Becauſe they promiſe them both by their Sureties; which Promiſe, when they come to Age, themſelves are bound to perform.*

Q. What do Infants promiſe in Baptiſm?

A. *Repentance and Faith.*

Q. By whom do they promiſe them?

A. *By their Sureties.*

Q. Who are bound to perform the Promiſe made for Infants by their Sureties?

A. *Themſelves.*

Q. When are they bound to perform it?

A. *When they come to Age.*

Q. Shou d we ever forget theſe our Promiſes in Baptiſm?

A. *No.*

Q. Why was the Sacrament of the Lord's Supper ordained?

A. *For the continual remembrance of the Sacrifice of the Death of Chriſt, aud of the Benefits which we receive thereby.*

Q. What are we to remember in the Lord's Supper?

A. *The Death of Chriſt.*

Q. What is the Death of Chriſt here called?

A. *A Sacrifice.*

Q. How long is this Sacrifice of Chriſt's Death to be remembred?

A. *Continually.*

Q. What else (besides the Sacrifice of Christ's Death) are we to remember herein?

A. *The Benefits which we receive thereby.*

Q. What is it that we renew in this Sacrament?

A. *The Covenant of our Baptism.*

Q. Ought not this to be done often?

A. *Yes.*

Q. Can we too frequently commemorate the Sufferings, and the love of the Lord that bought us?

A. *No.*

Q. What is the outward part or Sign of the Lord's Supper?

A. *Bread and Wine which the Lord has commanded to be received.*

Q. What do Men outwardly receive in the Lord's Supper?

A *Bread and Wine.*

Q. Is it not enough to receive Bread alone, without the Wine?

A. *No*

Q. Why must we necessarily receive both?

A. *Because they are so commanded.*

Q. Who commanded them to be so received?

A. *The Lord.*

Q. What is the inward part or thing signified?

A. *The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.*

Q. Which

Q. Which of the outward Signs (Bread or Wine) ſignifies Chriſts Body?

A. *Bread.*

Q. And which of them his Blood?

A. *The Wine.*

Q. How are the Body and Blood of Chriſt taken and received in the Lord's Supper?

A. *Verily and indeed.*

Q. By whom are they ſo taken and received?

A. *By the Faithful.*

Q. And are they taken and received verily and indeed, by none but the Faithful?

A. *No.*

Q. What are the Benefits whereof we are made Partakers thereby?

A. *The ſtrengthning and refreſhing of our Souls by the Body and Blood of Chriſt, as our Bodies are by the Bread and Wine.*

Q. What is it that is ſtrengthned and refreſhed in the Lord's Supper?

A. *Our Souls.*

Q. Whereby are our Souls there ſtrengthned and refreſhed?

A. *By the Body and Blood of Chriſt.*

Q. In what manner are they there ſtrengthned and refreſhed?

A. *As our Bodies are by the Bread and Wine.*

Q. What is required of them who come to the Lord's Supper?

A. *To examine themſelves, whether they repent them truly of their former Sins, ſtedfaſtly purpoſing to lead a new Life? have a lively Faith in God's Mercy through Chriſt, with a thankful remembrance*

membrance of his Death; and to be in Charity with all Men.

Q. Which is the firſt thing examined by them?

A. *Whether they repent them truly of their former Sins, ſtedfaſtly purpoſing to lead a new Life.*

Q. What are Men to repent of, before they come?

A. *Their former Sins.*

Q. How are they to repent of them?

A. *Truly.*

Q. What are they to purpoſe?

A. *To lead a new Life.*

Q. How are they thus to purpoſe?

A. *Stedfaſtly.*

Q. What is the ſecond thing to be examined?

A. *To have a lively Faith in God's Mercy through Chriſt.*

Q. In what muſt they have this Faith?

A. *In God's Mercy.*

The PRAYER.

O Moſt mercifull God, whoſe property is always to have Mercy and to forgive, behold with the eyes of thy pity and compaſſion the ſtate of thy humble ſervants made moſt miſerable by reaſon of our Sins. Hear the voice of our weeping, pity our groaning, ſtrengthen us, for we are weak, heal us, for our bones are vexed; and deliver our Souls from death, that being ſaved from the bottomleſs pit, we may give thanks to thy holy Name. O turn from the ſeverity of thy diſpleaſure and viſit us with thy Mercy and Salvation. For all our ſins give us a great ſorrow and contrition, and in all our ſorrows let thy comforts ſuſtain us, through Jeſus Chriſt our Lord. *Amen.*

The PRAYER.

O Lord God, Father of men and Angels, God of all the Creatures, who haſt created all things in a wonderfull order, and haſt made them all conveyances of thy mercies to mankind; give us great and dreadfull apprehenſions of thy glory and immenſity. thy Majeſty and Mercy, that we may adore thee as our Creator, love thee as our Redeemer, fear thee as our God, obey thee as our Governour, and praiſe thee as the Author

Author and fountain of all perfections, and all good which thou haſt communicated to thy creatures, that they may all in their proportions do thee ſervice, who haſt to that end made the World, and redeemed us by our Lord and Saviour Jeſus Chriſt. *Amen.*

The PRAYER.

O Lord God, who beholdeſt all the actions of men, and ſeeſt all the ungodlineſs of ſinners, and the wrong they do unto thy ſervants, we fly unto thee for ſuccour & defence in this our needfull time of trouble. Behold, O Lord, how the Enimies of thy Church have ſet their eyes againſt her, and uſe all violences and arts that thy poor ſervants may fall under the hands of their Captains. Thou ſeeſt their malice and their Confidences: they fear thee not, neither art thou, O God, in all their thoughts. But thou art our King for ever and ever, and the helper of the friendleſs. We commit our ſelves wholly to thy mercy and providence; take the matter into thine own hand. Let them periſh out of the land that are exalted againſt thee and againſt thy Church: that being delivered from the fear of our enemies, may ſerve thee with conſtant and regular devotions all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

10 AP 68

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